لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Fath 1350—December 1971

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QUR

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifa-tul Masih's son and the Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVI FATH, 1350—DECEMBER 1971 No. 12

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Ahmadiyya Annual Gathering

The end of the year is approaching fast. In all the countries of the West and in some cities and parts of the East it will be celebrated with orgies where dining and wining accompanied by other evils such as promiscuity shattering all barriers between sexes shall be the main events. Liquor will flow like water in millions of litres representing millions of tons of wheat, rye, barley, potatoes, dates, apples, grapes and cherries that could stave off the hunger of millions of people if allowed to be used as foodstuffs, the way nature made them.

Millions of pounds will go down the drain in convivial frivolities that have come to form part of Chrismas festivities. Many people will die in road accidents due to inebriation and many will be knifed in frays and frights.

Far, far away from all this riot of color and gaiety and blood and booze over the globe, men and women from far and near gather at Rabwah for a renewal of the pledge to bow

as one body to the Almighty Allah, in response to a call made some eighty years ago by a deputy of the Holy Prophet Muhammad (peace of Allah and His blessings ever abide with him) to muster all their resources for the victory of Islam and join their voices in the glorification of their God, tbe One Eternal and Everlasting Lord of all, and call mankind to His portal and wean them from the worship of the cross and worship of the mammon.

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This Ahmadiyya gathering is covened at the end of the year as an annual feature. The first get-together was held at the call of the Promised Messiah (peace and grace be on him) in the year 1892 at Qadian. The urgency and importance and the need for such gatherings where men could forge new friendships and reinforce old ties of mutual affection, understanding and respect, have assumed momentous value in the current atmosphere surcharged with threats of world war hanging in the air. Nations draw up annual budgets for defence, for espoinage, for diplomatic offensive, for expansion of trade, for cultural sabotage of neighbors, for conquests of markets, for exploration of sea-beds, for snooping around through the space and for subverting other nations but seldom do they reserve an item for genuine peace and for the glory of truth and of God.

The efforts of the Ahmadiyya Community, a fraction of mankind, are too insignificent to be measured in material terms and could best be estimated as a drop in the bucket, but it is, always the small seed that grows into a mighty tree, even a grand garden. We confidently look forward to the day when men will learn to appreciate the importance of justice and value peace as much for their respective environments as for others living in far—flung areas and realize their own progress through sharing the misfortunes of others as members of one family, a closely-knit unit, bound together by ties of humanity that finds its warmest and fullest expression in the worship of God through devoted and disinterested service to His creatures, to all the fellow-beings, irrespective of their skins and tongues and tastes.

In Defence of Pakistan

By the Late Sayyadna Khalifa-tul-Masih II

انا اعطينك الكوثر فصل لربك و انحر ان شائنك هوالابتر

"Verily we have granted Thee the *Kausar*. Pray then to Thy Lord and offer sacrifices. Verily it is Thy enemy who shall end up with an issue.

These expressions, of course, apply to the Holy Prophet (peace of Allah and His blessings be with him) today they should also remain before the gaze of every citizen of Pakistan. In terms of

انا اعطينك الكوثر

God has granted you a state where you have an opportunity to work out the Islamic way of life. Now it is up to Muslims to honour the part

فصل لربك و انحر

They ought to pray to Allah, the Megnificent, observe duties of worship and Islamize their lives. At the same time they should be prepared to make every sacrifice to defend the honour of their country, their nation and religion.

If the Muslims carry out these two requirements then Allah, the Glorious, has promised them

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ان شائنك هوالابتر

"Surely your enemy will never achieve any result."

"The enemy who wants to crush them today would be crushed. The enemy who plans to annihilate them shall be annihilated. In return for the survival of Pakistan, a free and independent state, Allah, the Supreme, requires of them firstly that they should mend their faith and take to prayerful worship and to His glorification and secondly that they should offer every kind of sacrifice for their faith and religion.

When they will have done that, Allah, the Excellent, gives His word

ان شانئك هوالابتر

"Verily your enemy shall meet failure."

Do not harbour the thought that you are few. Do not intertain the idea that you are weak.

If you be up with this feeling and view-point and faith, then you will not find Allah lacking in jealousy. He is not faithless.

He will not desist until He has utterly crushed and annihilated this powerful enemy of yours who is mounting his offensive against you."

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India on War Path

Defence of Pakistan Mandatory Obligation

Addressing the Community at Rabwah on 15 October 1971 (15 Ikha 1350 A.H.,) the Commander of the Faithful, Hazrat Khalifa-tul Masih III said, "The battle to frustrate campaigns aimed at forcing conversions at the point of sword alone is not the Islamic war and the only means of winning merit. In fact the Holy Prophet (peace of Allah and His blessings be on him) has declared that one who died fighting to save his property was also a martyr in the sight of God, the Supreme ; one who lays down his life in vindication of his honor shall merit the rewards reserved for martyrs and one who loses his life while defending his person is a martyr in the eyes of God, the Magnificent.

As our President, General Muhammad Yahya Khan has observed in his speech of 12th instant, Indian troops are heavity concentrated on our borders and an attack could be expected any time. He has given some directives to the nation in view of these conditions and has some expectations from the people. We have to follow this advice, for it is strictly Islamic and what he expects of the nation is most aptly what should be expected of the nation of Islam.

Though apparently this war is not aimed at uprooting Islam, it is nevertheless, without a doubt, aimed at wiping out Muslims. If the Muslims all the world over were swept out, it could certainly mean a blow to Islam. Though this war is not for forcing change in belief, but its genesis lies in the malice and ill-will in the hearts of Indians on account of their hostility to Islam. All this anger is due to this one fact. India is a neighbor country and could have very well behaved as a neighbor.

At this hour your duty is obvious ; you have to serve the country and your brethren with your financial resources, you

have to devote your time, make every kind of material sacrifice and at the same time help with your prayers. Members should pray hard that Allah, the Excellent, may be pleased to save Pakistan by His grace, from every kind of injury and humiliation and grant Pakistan victory in every field and ordain all failures for the enemies of Pakistan, both short-range and long-range at times-a short-range loss has to be suffered-may God, the Great, guard Pakistan even against a temporary set-back and may temporary set-backs also fall to the lot of the enemy of Pakistan !

Pray therefore long and hard. It is the substance of reality.

قل ما یعبؤابکم ربی لو لا دعاؤکم

(Al-Furran 25)

"Say, what does my Lord care for you but for your prayers."

Allah, the Magnificent, is the source of all good and all blessing. There should be such close contact with Him that should impel one to lean on Him totally with full faith in Him, drawing His Mercy through prayers. This attitude favors man with mercy, with grace, with pleasant circumstances and the dawn of the day when he will rejoice in the enlightenment of his heart with the light that the Holy Prophet (peace and blessings of Allah be with him) brought, when his contact with His Creator will be clinched.

May it please God to so direct us that we may honor our commitments the way it pleases Him.

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East Pakistani Brethren

On a reference to the situation in East Pakistan at an informal session with members and visitors during his stay at Islamabad, the Amir-ul Mominin observed : "Our sympathies are with our brethren of Bengal. We share with them their sufferings and their sorrows and wish them progress and prosperity.

They are human like us and entitled to the dignity and honor, the privilege of man. Since God, the Glorious, had laid down that man is the flower of creation, we love them, to seek the pleasure of our Lord. But we thoroughly abhor the misdeeds and rebellious ambitions and the revolt of their wicked and unpatriotic elements against their Creator. However, we have no hostile feeling against them and share with every loyal citizen of the country the hope and join them in the prayer that Allah, the Supreme, may be pleased to open their eyes and prod their true nature so that their native goodness may obliterate their rebelliouness. We have no idea of what sacrifices they will have to make to wash from the soil of the green and similing East Pakistan the stain of the blood of the hundreds of thousands of innocent children, women and men, the targets of their barbarity and blood-thirst, nor have we any idea of the heavenly calamities that have to befall them in retribution. May Allah, the Illustrious, endow them with a sense of decency and nobility of mind and save them from hardships and grief. Members should pray earnestly in this behalf. Our prayers will never go in vain, by the grace of Allah. But unless our Bengali brethren change their mentality and disabuse their minds of thoughts and theories that some of them harbor, our prayers may not obviously be of much avail to them."

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Bangla Desh Dream

Continuing the Imam said, "The dream of Bangla desh" is tantamount to subversion of the fundamentals of Pakistan. Every patriot should therefore see to it that this dream never comes true. Compared to Pakistan Nigeria is a small country. Its Chief Executive Major General Yaqubogowan took a bold initiative in crushing the rebellion. There is little doubt about it. But he took a still bolder stand when in answer to the combined pressure of the western powers and various active Christian organizations, who while congratulating him on his victory pre-

ssured him to concede to their proposal to name the province Biafara as a palliative gesture to the defeated rebels, he took the attitude that he could never conceive of tolerating the word Biafra in the vocabulary of his country. When the head of a smaller country can show such guts against the pressure tactics of western countries, there is all the more reason that the Executive of the biggest Muslim State should totally crush the dangerous Bangla desh plot in the interest of the defence of the unity and integrity of Pakistan so that no trace of it is left in our national literatnre except as a grim warning of history".

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Tahrik-i-Jadid New Year

Inaugurating the New Year of the Tahrik-i-Jadid, the scheme introduced by the late Khalifa-tul Masih II to step up Islam mission activity on an all-world level and to tighten belts so that more finance could be spared to fund the enterprize, the Khalifa-tul Masih III fixed Rs. 7,90,000 as the target amount to be contributed by the Pakistan Ahmadiyya Commuity.

The New Year marks the begining of the 38th year of the Tehrik-i-Jadid schedule 1 and 28th year of its schedule 11 and seventh year of its schedule 111.

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Ansarullah's Foremost Duty

Addressing the 16th Annual Congress of the Ansarul'ah at Rabwah on 18th Ikha 1330 A. H. circa 18th October, 1971, Amir-ul Mominin Khalifa-tul Masih III told the assembly that service to the Holy Quran was the first and last assignment of the Ansars. "Each one of you should on return from here devote himself to the service of the Holy Book in a prayerful attitude, should learn the meaning of the Quran and teach others its translation and pattern his life to its directives," he advised. "All the malaise the world is suffering from is due to the fact that man has disregarded the teachings of the Holy Quran, and the remedy of every malady and evil is embedded in the Quran", observed the Amir-al-Mominin. "The Quran" he said "addresses itself to every man and it is therefore our duty to communicate it to each individual, if we really care for the welfare of mankind".

At the conclusion of his address the Khalifa-tul Masih prayed that Allah, the Magnificent, may be pleased to bless the hearts and homes of the members and bless them with good health and virtuous progeny. "I am sending you back to your homes to share the sacrifices to be made for the security and integrity of Pakistan. May it please God that when you return here next year to participate in the Ansarullah Congress I should receive you in close embrace, jubilant over the achievement of victory".

Khuddam Gathering.

In his address to the 29th Annual convocation of Khuddam-ul Ahmadiyya held at Rabwah on 10 Ikha 1350 A. H. circa 10 Oct., 1971, the commander of the Faithful, the Khalifa-tul Masih recited the opening verses of the Surah Al-Muddathir of, the Holy Quran and observed, "In these verses Allah, the Illustrious, has addressed seven commands to the Holy Prophet (peace of

Allah and His blessings be on him) which in fact constitute seven qualities of the Faithful, which lift them from the situation of depressedness to that of beneficence, qualifying them in an excellent shape for the projection and propagation of Islam and for inculcating its disciplines. These qualifications are (1) they are drapped with the vestment of piety, ever standing by to do their duties (2) They reach out to mankind everrywhere with the message of God, the Supreme, thus honoring their commitment to save the world (3) They glorify their Lord and have entire reliance on Him (4) They save themselves as well as others from shirk i.e. estrangement from God (5) They are elevated to the height of beneficence and help every one (6) They are steadfast and show true courage".

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Glory of Islam

The Khalifa-tul-Masih called upon the Khuddam to cultivate these virtues. "The decision has been announced in the heavens that Islam shall regain its early grandeur and glory. The rays of the sum of dominance of Islam are already glimmering on the horizon. At the same time our responsibilities are multiplying, the new generation is particularly under heavy obligation", said he.

In his closing address to the Khuddam on 12 Ikha 1350 A.H. circa 12 Oct,, 1971, the Imam observed, "The Divine teaching of service, brotherhood and love is all-embracing and has universal application. It is not confined to a particular country and a particular time. Serve men, everyone regardless of colour and race. Serve him who is your devotee, serve him too who has peldged his whole time to hurt you. In fact, you have to serve every object created by our beloved God, our sole objective, whether it is animate or inanimate, No part of the creation of God should be denied your care."

A Word to the Lajna

In his closing address to the Lajna Imaullah Annual Gathering concluded on Ikha 9, 1950 A. H. Circa October 8,

1971, the Amir-al-Mominin said, 'Our assignment is an onerious one. We have to win mankind over to the camp of Islam. We have to establish the estimation of the Holy Prophet Muhammad (blessings of Allah and His peace be on him) in every heart. We have to awaken in them an eagreness to know God, the Excellent. This is an undertaking that we can hardly manage on our own steam. We have to seek Divine support in this behalf. We must therefore constantly solicit His help and His backing. One who places his trust in God, the Supreme, no power on earth dare cross his path, for, Allah, is the source of power and strength. Every object of the world is under His control. Not a leave stirs but by His leave."

Next the Khalifa-tul Masih observed, "Can I entertain the feeling that not one of you would turn her back in the battle of Islam under way today and greed of world and its embellishments will not alienate you from God, the Glorious? If I can indulge in this feeling then the results of our present-day poor efforts shall certainly dazzle the world as did the efforts of the companions during the incipient stage of Islam".

Khilafat Library Inaugurated

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In his inaugural address at the opening of the Khilafat Library in its new premises, the Commander of the Faithful, the Khalifa-tul Masih III observed, "In the Holy Quran Allah, the Excellent, has referred to a model library and that library is the Holy Quran itself. He says فيها كتب قيمه "This is a collection of all the abiding books". Its one meaning is that all the eternal truths found in Divine books revealed before the Holy Quran have been established through the Holy Quran and provision has been made in it for perserving all the eternal and everlasting verities. In other words, the Quran is the best library in the spiritual and moral sense, under the guaranteed protection of God. It carries the essence of hundreds of thousands of books, in fact of the biggest libraries. By saying فيها كتب قيمه "it has all the abiding books"

(Continued on page 13)

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Tahrik-i-Jadid New Year

Inagural adaress by Amir-al-Mominin

Addressing the community at Rabwah on Friday 29 Ikha 1350 A.H. circa 29 Oct., 1971, the Khalifa-tul-Masih III announced the inauguration of the 38th year of the first schedule of the Tehrik-i-Jadid "in the name of Allah, the Magnificent whose merciful bounties are beyond computation."

The Amir-al-Mominin observed, "Three years back when the annual collection of Tehrik-i-Jadid totalled rupees five hundred and fifty thousand, I had drawn the attention of the community to the fact that I felt the Pakistan membership could very well enhance its contribution and should move forward in this behalf. According to my estimate this contribution should total rupees seven hundred and ninety thousand. But in the following year, that is in 1968-69 it jumped to only rupees six hundred and thirty thousand and next year it amounted to rupees six hundred and sixty-five thousand and during the current year which is now ending, the total contribution has come down to rupees six hundred and thirty-eight thousand. One of the main reasons for this shortfall the Tehrik office has offered is that forty members contributing rupees one thousand each did not do so. Of these four had passed and naturally could not make their contribution and the rest could not keep up the tradition because of their financial difficulties. They are in no way to blame. The blame however lies with the community. If forty members could not make their usual rupee one thousand contribution because of their circumstances, other's must take their place and contributions to the community chest must keep rising, for the simple reason that the community is getting richer. There is no doubt about it that during the past year the community had to shoulder an additional financial responsibility and not an ordinary one at that. I am referring here to "The Nusrat Jahan Reserve Fund"

which is the financial prop of the "Nusrat Jahan Leap forward programme". The Pakistan Community contributed something between rupees 12 hundred thousand to rupees 13 hundred thousand to this fund. It makes a reasonable excuse but when a new enterprize is taken in hand, it should not mean an interruption in the work already under way.

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Daily Growing News

The Tehrik-i-Jadid work is of basic importance and our needs are growing daily. Efforts should continue to be made to meet these calls. It is the duty of the Community which it should carry out and offer to God as much as it can of its wealth which in fact is not its own property.

The Promised Messiah (peace and grace be on him) has in his comments on the words مما رزقنهم ينفقون taken the view that one should disabuse his mind of the notion that his wealth is the fruit of his labors and that in fact, it is a gift from God, the Excellent. Evidently when our wealth is not our own property and belongs to Allah, the Supreme, it is His graciousness that He grants us this largesse and then commands us to spend it in His cause with a promise to reward us in return. It is very much like the case of a little boy who is yet in the school in his 5th or 6th grade and his parents give him a coin telling him to contribute it to the Waqf-i-Jadid. It is obvious that the kid did not earn this money but he learns a good habit which becomes a source of credit for him. It is wrong therefore to entertain the idea that the parent can create an opportunity for his child to win credit but Allah, the Glorious, would or could do no such thing. The truth of the matter is that Allah, the Magnificent, alone can do so. The coin the parent gave the child also was part of the wealth Allah, the Sublime, had granted him ; it was not his. In fact nothing was of his own.

In short, it is not men who benefit God, the Illustrious, in any way. It is His goodness that He grants us wealth and then expects us to expend it in His cause and win merit on

top. When a man returns to a person the property he had been holding in trust for him he is not placing him under an obligation. In other words, one only returns to Allah, the Glorious, the property that truly belongs to Him. There is no element of beneficence in the act. Only the motivation and sincerity of one's heart are to be taken into account. It is therefore that the Promised Messiah (peace and grace be with him) has observed that niggardliness and faith cannot subsist together in the heart. One who believes in Allah, the Excellent, knows that everything belongs to Allah, the Most High; He is the sole owner of all the properties and of all the wealth of the universe. He gave us some wealth saying it was ours, a gift form Him, in the sense that there are other fellow human beings, sisters and brothers, who have been given their shares, assigned in the properties, He gave us some rights for us and allocated part of it for investment in His way, simultaneously outlining the causes and the calls. For example, before the Tehrik-i-Jadid was started no money was required for its objectives. There were ordinary levies in force or bequest contributions. Then Allah, the Glorious, created a new need and called for some more funds for His cause, that is the Tahrik-i-Jadıd (the New Scheme). The Community, accordingly, started making contributions. Then Allah, the Supreme, created another need in the shape of Waqf-i-Jadid. Next there came up the Fazl-e-Omar Foundation project in addition to various other *minor contributions* the community makes and thus a new need came into being. It was followed by the "Nusrat Jahan Leap Forward Programme". Her was again a new call and a new way to make sacrifices was opened.

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It will be clearly seen that Allah creates a need and in proportion to its size expects of us its fulfilment through contribution of an edequate share of our wealth, encouraging us with the hope and faith that while inspiring us with sincerity He will, at the same time, insulate us against satanic inroads and will accept of us our offerings and thus we will merit

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reward. The Promised Messiah (peace and grace be with him) says, "Therefore work hard with full faith in God in true sincerity and with enthusiasm and courage, for, the present moment is the opportune time for rendering service". He did not enjoin hard work, true sincerity and enthusiasm and courage but enjoined hard work true sincerity, enthusiasm and courage with faith in Allah, the Excellent, for the simple reason that even if sincerity were as fulsome as one could imagine and even if enthusiasm were so great as to evoke popular applause and even if there was such measure of courage as would make one a hero in the eyes of men, man may yet fail to qualify for merit in the sight of God, the Supreme, unless His grace and Mercy were to favor his situation and it is in this behalf that man has been required to put his whole trust in Allah, the Magnificent. When one knows his own frailty and his own nous and has the insight and the certainty that mere offering of a thing to God is not enough and that it must also receive His approval. for, the way is otherwise open for the satanic insinuation that when the act of making an offering to God will deserve credit or not is doubtful, it had better not be made, or, angels will inspire the idea that one should have faith in the Lord who made man and created all the things and granted him wealth and provided to him all the opportunites to earn credit. In fact one can hardly enjoy the protection of God without His support and without putting faith in Him and without relying on Him one cannot say whether his offerings to Allah, the Supreme, were accepted and qualified him for credit. The Promised Messiah (peace and grace be with him) says man gives to Allah, the Illustrious, what actually belongs to Allah, while man may feel no lack of sincerity in himself and the world too feels he is over-zealous, resolute and courageous, but there is a world of difference between the thinking of the people and the knowledge of Allah, the Magnificent and until the world sees things as Allah regards them, man will have been only toiling and moiling in an unproductive field. Therefore, pray in this light with

faith that He will hear your petitions and even if then there be a drawback in the offering you have made or a satanic germ, Allah, the Illustrious, will remove them and dispose of them on His own and will accept your offering in a manner beneficial to you in profusion.

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Empty Promises

Mere promises of donation are hardly enough. A section of the Community is a prey to this weakness. No doubt circumstances of some members change. The case in point is that of the forty members I mentioned a while ago. They donated rupees one thousand apiece at a time but could not keep it up this time. I am sure they had a good excuse. Anyway we should think well of them in this respect. But there are certainly some who promise donations but do not honor their commitment, with the result that because of them a gap occurs between promise and performance and work suffers and its pace slackens, because the project in hand was originally drawn up on the strength of the estimated income of say half or one or two million rupees but the receipts during the course of the year fell short of it. And if a nation resolves on something as a people but fails to make it invites great disaster. As long as such members are few there is little harm done but if they start growing into a regular force it would then make a lot of difference. Therefore mere profession unaccompanied by sincere performance is a stunt. It is far better for a person who has no mind to honor his word not to give it at all. But one who means to honor his cormmitment he is not to be blamed if his circumstances change and are no longer under his control. May Allah improve the circumstances of such brethren and sisters and bless their wealth more and more. But one who has no mind at the very initial stage to honor his word he is running a doubly grave risk and has no escape but through repentent petitioning for Divine forgiveness. In fact, he should not promise a donation. All property is Allah's; He is giving evermore and more. I guess that during the past five years the collective income of the community has increased more then threefold. It is indeed a

great grace of Allah, the Magnificent. It is not because of any of my virtues or your virtues; it is purely His grace and His mercy. The Great Giver is dispensing with His gifts but some of the members through a disease in their hearts, run the risk of forfeiting the pleasure of God and His reward. Therefore, tread not the paths that end up in the displeasure of Allah, the Sublime but take to the ways that please Him, with enthusiasm, sincerity and courage, so that you may merit, according to the measure of your veracity, your motives and your trust in Him, His love which He has decided to grant in this age through raising the Promised Messiah in the nation of Islam, for, this happens to be the criteria for the contemporary world.

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The prognosis of the dominance of Islam that we sense today is not due to our sacrifices. On the contrary, it is due to the love that Allah, the Glorious, has for the community and this is a sweetsmelling harbinger of the otto of Divine indulgence. Whenever the wordly get a whiff of it they are drawn to it; when they see the sight of this miraculous fondness their hearts are moved and they start feeling that Allah, the Overlord, is very much there and that Islam is truly His abiding legislation which was revealed to the Holy Prophet Muhammad, peace of Allah and His blessings be with him.

We should, therefore, do all that God, the Great, requires of us, to partake of the blessings of the Muhammadiyya Law, beleving in Allah, the Supreme, in all His attributes, believing Him to be free from every weakness and defect and believeing in the Holy Prophet Muhammad (peace and blessings of Allah be with him) as the Seal of Prophets and the law of the Holy Quran, as the abiding and everlasting code, featuring every angle of spiritual and temporal excellence, wherein are posited all the beneficient qualities, and never treating it as an abandoned Book worthy only of verbal faith, but should believe in this Book, with an insight into all its properties and with the purpose of drawing blessings from it. The world has been ever inclining to God, the Supreme, on dis-

covering signs of His love. Even today it is drawing closer to Allah, the Magnificent, and to the Holy Prophet Muhammad, blessings of Allah and His peace be with him, on seeing the signs of Divine indulgence which we ourselves are enjoying through different ways and channels.

May we all keep treading all the paths that lead to the gift of Divine compassion and may He be pleased to grant us the sense to appreciate and the ability to discharge all the responsibilities that the Tehrike Jadid entails. Amen!

Eng. A. G. Soofi.

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(Coniinued from page 9)

Allah, the Most High, has told us to approximate our stand to the standard of the Holy Quran, that the sole object of maintaining libraries should be to diffuse and perpetuate sciences of the Noble Quran so that eternal and everlasting truths may ever abide in the world".

Eng: A. G. Soofi

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In the Company of the Promised Messiah

(IV)

(By Ch. Ali Muhammad B.A.,B.T.)

Hafiz Sayyad Mukhtar Ahmad of Shahjahanpur

Hafiz Mukhtar Ahmad belonged to a respectable and learned Sayyad family of Shahjahanpur, India. His father, Hafiz Sayyad Ali Mian was an eminent scholar and a land-lord of U. P. Sayyad Mukhtar Ahmad learnt the Holy Quran by heart while he was still in his teens. Urdu was his mother-tongue and by the time he grew up he had thoroughly mastered the language. He was equally efficient in Persian. He was remarkably intellegent and had a wonderful memory. From the days of his early boyhood he had an inclination towards religion which he fully maintained till the last moment of his life.

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He joins the fold of Ahmadiyyat.

While still young Hafiz Mukhtar Ahmad felt pained and annoyed at the interpretation of the Quranic expression concerning the Holy Prophet (peace and blessings of God be on him) as put forth by lexiconists and Christian critics. He was on the look-out for a more reasonable and decent interpretation of the verse, ووجدک ضالا فهدی (and He found thee wandering in search for Him and guided thee *to Himself*). Munshi Muhammad Khan of Kapurthala incidently sent an incomplete manuscript of the Aina-i-Kamalat-i-Islam to Hafiz Mukhtar Ahmad's father at Shahjahanpur which was also perused by Hafiz Sahib. He went through the manuscript from beginning to end and was wonders-truck to find a clear, convincing exposition of the verse in question. He became thoroughly convinced that the author of the book, Aina-i-Kamalat-i-Islam, was a passionate devotee

of the Holy Prophet (peace and blessings of God be on him) Ever since he counted himself as one of the followers of the Promised Messiah (peace be on him). He formally joined the fold of Ahmadiyyat in 1892. He frequently visited Qadian and lived for weeks on end in the comapny of his holy Master. He had the privilege of personally attending in 1896 the historical Religions Conference at Lahore which was sponsored and convened by a Hindu intellectual.

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Hafiz Mukhtar was the moving spirit of the Ahmadiyya Community of Shahjahanpur in particular and of the Ahmadiyya Community of U. P. in general. He was asked to reside in Qadian, for some time, by Hazrat Khalifa-tul-Messiah II, till he finally settled in the Centre. After the partition of the sub-continent he moved to Lahore where he took up his abode in a small room in the Jodha Mall building. His closet was frequented by all sorts of people, Ahmadies and non-Ahmdies, poets and men of letters. Later he shifted to Rabwah, where his residence was the scene of literary discussions, religious topics and a variety of subjects. His personality may, without exaggeration, be said to be an encyclopaedia of learining. His mastery over the Urdu language was an additional charm which added to the excellence of his speech and dialectical skill. Poetry was his special subject. He had a great veneration for Amir Minai, his instructor in poetry. *Ghazal* was his special domain, but as a matter of fact he could handle any subject he chose. He was a widely-read man who had a keen eye on the works of ancient and modern Urdu poets.

But we are not so much concerned with the poetical renown of Hafiz Mukhtar. His real worth lay in the achievement of his knowledge of the comparative religions of the world. The deep and intensive study ot the books of the Promised Messiah had enriched his knowledge of Christianity and Hinduism. He possessed a great missionary spirit and was never tired of preaching the truth for hours. But the wonder of it is that his mode of speaking was never tiring or irksome. We often found

him lying in his bed, weak and feeble, but whenevere an objection on Islam or Ahmadiyyat was raised, he would refute it in a true missionary spirit and there would remain no signs of weakness or debility about him and the pitch of his voice would grow louder and more impressive. Hafiz Sahib took pains to train young Ahmadiyya missionaries in the art of conducting religions controversies with opponents. He was often directed by the Centre to accompany Ahmadiyya deputations that visited important towns in the U. P. Young writers of the community read out their manuscripts to him for correction before sending them to the press. He took care to see that the manuscript was correct with regard to language, diction and logic.

His devotion to Khilafat

Hafiz Sahib was a strong advocate of the Ahmadiyya Khilafat. When the secessionists in the time of Hazrat Maulana Noor-ud-Din Khalifa-tul-Messiah I raised the bogey of *Anjuman versus Khalifa*, Hazrat Hafiz Sahib vehemently supported the carse of Khilafat. On the death of Khalifa-tul-Masih I in 1914 Hafiz Sahib cast his lot with the new Khalifa, Hazrat Mirza Bashir-ud-Dsn Mahmud Ahmad and served him most faithfully throughout the tenure of his long caliphate. Similarly he tendered allegiance to Hazrat Mirza Nasir Ahmad, Khalifa-tul-Masih III in 1965. His love and reverance for all the members of the Promised Messiah's family (peace be on him) was proverbial. Infact he had a soft heart for every one who came in contact with him.

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The Span of His Life

It is almost impossible to determine his date of birth. Even he himsslf did not know. He was fully grown up when he joined the Ahmadiyya Movement in 1892. Whenever he was asked to tell how old he was, he always gave an elusive answer. If he be supposed to be 23 at the time of his initiation into the Ahmadiyya Movement, then he must be a hundred years

old at the time of his death in 1969. According to another estimate he is believed to have lived for 115 years. Anyhow, the matter of his age will always remain a mystery. But we all hoped he could live another 20 years among us. May his soul rest in peace.

Munshi Abdul Aziz of Aujla, Gurdaspur.

Munshi Abdul Aziz of Aujla joined the Ahmadiyya Movement early in the year 1892. His fatherr, Maulvi Imam-ud-Dın received his education in Delhi and being an eminent scholar, he was oppointed tutor to Princes Royal in the Red Fort. When he returned home after the uprising of 1857, his influence as a religions man was keenly felt in his native village and the neighbourhood.

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Munshi Abdul Azız served as a petty revenue employee (patwari) at Sekhwan, a village lying some four miles from Qadian, Hazrat Maulvi Muhammad Din, his son-in-law, reports that one day the Munshi Sahib presented a bag containing probably silver coins to the Promised Messiah which he was pleased to accept and pray for him. It is also related that while the promised Messiah was staying at Gurdaspur, he suffered from stomach-ache and had often to go to the latrine. Munshi Abdul Azaz was also present there. Every time the Promised Messiah went to ease himself, the Munshi Sahib carried the jug of water for him. The Promised Messiah asked Munshi Sahib to go to bed and have a short nap. But the Munshi Sahib would not do so. He kept awake as long as his spitual Master was in trouble. Seeing the fidelity of his disciple the Promised Messiah remarked "Jesus, son of Mary woke up and went to the disciples and found them asleep. He said to Peter, "What! could ye not watch with me one hour"? Matt (26:40) Again he came and found them asleep tor their eyes were heavy". Matt. (26:43)

But as to my own disciples, I tell them to go to sleep,

but they prefer to keep up awake and be of help to me".

Munshi Abdul Aziz remained a steadfast sincere follower of the Promised Messiah (peace be on him). Throughout his life. he was well-known for his sustained fidelity to the Holy Founder of the Ahmadiyya Movement and his family. He breathed his last on April 11, 1946 and was entombed in the Bahishti Maqbara. May his soul rest in peace.

Sufi Nabi Bakhsh of Lahore.

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Sufi Nabi Bakhsh of Lahore was a Suraj Bansi Rajput of Kishtwar, Kashmir. His grandfather, Raja Fateh Singh embraced Islam of his own free will and called himself Raja Fateh Khan. His father Samund Singh was named Samad Khan. But the family was ruined by Raja Ghulab Singh of Jammu. Sufi Nabi Bakhsh was born at Sarai Alamgir, Jehlam district in 1863 and received his secondary education in Rawalpindi. He passed his Middle School Examination from the American Mission High School, Pindi in 1881 and his Enatrance (Matric) Examination in 1883.

It is said of him that he often talked boldly and fearlessly to his Bible teacher who spoke disparagingly about Islam in the class-room. Nabi Bakhsh passed his Examination with credit but the Head Master did not recommend him for a stipend at the college. So he lost his chance to get higher education and contented himself with a job in the office of the Kalka-Simla Railway.

It is related of him that a week after his birth, his mother took him to a spiritual leader at Rohtas, district Jhelum and asked him to give a suitable Muslim name to the boy. The holy man looked at the boy and said that he would witness the advent and time of a prophet and named him Nabi Bakhsh. When the fame of Hazrat Mirza Ghulam Ahmad of Qadian, author of the Brahin-i-Ahmadiyya, abso reached the ears of Sufi Nabi Bakhsh he paid his first visit to Qadian in 1886. He offered his evering prayer with Hazrat Sahib and had a talk with him. He developed closer contact with the Reformer of

the age and received invitation from him to attend the Ahmadiyya Conference in the last week of December, 1891. He formally joined the Ahmadiyya movement towards the close of the same year. 1891

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When Sufi Nabi Bakhsh was a raiiway employee in Lahore he also worked as honorary manager of the Anjuman Hamayat-i-Islam, Book Depot, Lahore, (from 1889 to 1892). "A Retort to three objections of a Christian" published by the Anjuman Hamayat-i-Islam, saw the light of day under the management of Sufi Nabi Bakhsh. Pandit Lekh Ram, a leader of the Arya Samaj and author of the *Takzib Barahin-i-Ahmadiyya* was an arch-enemy of Islam and of the Holy Prophet (peace and blessings of God be on him). He lived in Lahore inside the Shah Alami Gate and Sufi Nabi Bakhsh often had discussions with him at his house. When Pandit Lekh Ram was murdered on March 6, 1897 by an unknown assailant in accordance with a prediction of the Promised Messiah, Sufi Nabi Bakhsh was arrested by the Police on suspicion. But he was released after the statement of a Bengali Superintendent of the Statistical branch that the Sufi Sahib had been working in the office at the time Lekh Ram was murdered.

When the foundations of the Minara-tul Masih at Qadian were being raised Sufi Nabi Bakhsh contributed a sum of Rs. 100/- towards the construction fund. For some time he was Amir Jamaat Ahmadiyya, Simla. He died in 1944 at Qadian and was buried in the Bahishti Maqbara. May his soul rest in peace.

(to be continued)

MOON IN THE EAST

—XV—

A Short biography of the
LATE KHALIFA-TUL MASIH II

(By Abdul Ghafoor Soofi)

A present to Lord Irwin

Lord Irwin, the British Viceroy of India, had finished his tenure of office and was returning home. The Khalifa-tul Masih II sent him a parting gift, a booklet which in an outline, described the seemingly weak but the future glory of the Ahmadiyya movement. Next the Khalifa-tul Masih II pointed out to the outgoing British Viceroy the incalculable harm British rule had done to Muslim interests.

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Hindu Muslim Situation Deteriorates

There was a rash of Hindu-organized riots in India, the biggest and the bloodiest were provoked in Agra, Mirzapur and in Cawnpore. Muslims were the victims; they were taken unawares and suffered heavily. At almost the same time, Mr. Gandhi, in an interview published in the English daily the Statesman of Delhi, said that in an independent India foreign missionaries would find their wings clipped. It clearly implied that preaching of Islam in the country would be banned so that Islam mission work stagnates while Hindu majority keeps terrorizing the Muslims in Hindu majority areas. It was a two-pronged attack that had the blessings of the so-called great Indian saint celebrated for preaching peace.

At this critical juncture the Khalifa-tul Masih again warned Muslms against the dangers that threatened their very existence in India. He said if they wanted to stay alive in the

country, they should decide to unite, whatever the internal differences and whatever the degree of internal friction, whenever any Muslim sect was victimized by any non-Muslim party.

On the occasion of the Consultative Conference held in 1931 he repeated the warning "Now such changes are in the offing that if Muslims were not alert and did not care to absorb the grace of God, they will be annihilated like the Muslims of Spain. And it is likewise possible that if they exercised vigilence and worked under God, seeking His favour, this country which worships 330 million deities might turn to the worship of One God.

At the same time, reminding the community of their great commitment, he said," The Unity of God shall be established. It shall be established definitely. But it is not necessary that the advancement of Islam be accomplished through our efforts. If we proved worthy of it, it shall certainly be achieved through us, otherwise God, the Excellent, will raise some other people."

The Hindu bigoted press had many a caustic comment on the activities of the Ahmadiyya Movement. The "Arya Veer" of Lahore dated August 9, 1931 said, "The efforts of this Community have worked out a surprising change in the Muslims. This movement has created unity among Muslims. Today Muslims are a force. Muslims have gathered around the Quran."

Fields of Industry and Trade

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In the fields of industry and trade Hindus were takingover the lead and had grabbed most of the resources and as they were also middlemen long entrenched in business organization from wholesale and manufacture to retail, their monopolistic grasp was encroaching further and further sqeezing out Muslim investments and interests everywhere. The Khalifa-tul-Masih II again drew the attention of Muslims in general and Ahmadies in particular to this alarming state of affairs and stressed the importance of organized work in this behalf and warned that if Muslims failed to remedy the situation, all the avenues of national prosperity and progress will be bolted on them. In this connection he formed a Committee

to chalk out an industrial plan. It comprized Sahibzada Mirza Bashir Ahmad, Maulvi Abdul Mughni, Seth Fazal Bhai and Mirza Muhammad Ashraf. In the light of the proposals submitted by the Committee a hosiery manufacturing plant was installed in Qadian, as the first step. The Khalifa-tul-Masih II advised the Community on this occasion, to have a new outlook and make all their activities spiritually-biased. So long as every member of the Movement did not feel that all the national, patriotic and political activities of the Community were religious duties and these pursuits constituted worship, success was not possible, he warned.

Respect for Ahmadiyya Organization

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The Khalifa-tul-Masih II directed the secretaries of the Anjuman to visit the outstation communities to keep them on the alert and stressed on the members the importance of respecting the dignity of the office-holders. In this connection he quoted the Holy Prophet (peace and blessings of Allah be on him and his followers) who said that whoever respected his appointee respected the Prophet himself and whoso disrespected his appointee disobeyed the Prophet. "Thus the Holy Prophet (peace and blessings of God be on him and his people) made the organization a part of religion" and added that in obedience and respectful attitude to office-holders lay the life of the organization.

Infusing Courage in Womenfolk

The Khalifa-tul-Masih II also called upon the members to infuse qualities of courage and valor among womenfolk. He said during the defensive wars of the Holy Prophet (peace and blessings be on him and his followers) women took active part and were even trained how to fight.

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Khalifa-tul Masih in Mussoorie

The Khalifa-tul-Masih paid a short visit to Mussoorie, a popular hill resort in the United Provinces of India. He was accompanied by Sayyeda Ummi-Rafi and his office staff chief. Maulana Abdur-Rahim Dard and his personal physician Dr.

Hashmatullah and his private Secretary Sheikh Yousaf Ali. Addressing the local Ahmadiyya community on their responsibilities in respect of propagation work, the Khalifa-tu-Masih II noted the existence of a metaphoric link between hills and prophets and said that mountain ranges had a manifest resemblance with Divine Movements and remarked that with strong Ahmadiyya centers on hill resorts, propagation work could be extended across the sub-continet.

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Hindu-Muslim Understanding

Addressing a public meeting at Mussoorie, the Khalifa-tul-Masih II said that after deep deliberation he had come to the conclusion that Hindu-Muslim understanding was within the range of possibility. 'But' he observed, 'if it is supposed that an understanding cannot be reached, and if we have to plunge in mutual warfare, still the human aspect should never be ignored. There should be no acts in our fights of a type that smack of inhumanity involving massacre of women and children. Even wild beasts take kindly to infants. If we fight like brave men, there will still be a hope of peace-making."

In another public speech, the Khalifa-tul-Masih II urged a quick Hindu-Muslim rapproachment and, in analytical examination of the situation, showed the way to a settlement detailing out measures necessary for the great purpose. The talk was highly appreciated both as an original thesis of far-reaching importance and as a timely and rational approach.

The Khalifa-tul-Masih II next visited Dehra Dun, another hill resort and after a two-day stop there proceeded to Delhi where the Ahmadiyya community presented him with an address of welcome. He highly admired the work and the spirit of the Delhi Ahmadiyya Community, in his words, "one of the communities that are inspired to use all the means necessary for advancement."

While at Delhi he paid a visit to the tomb of the great saint Khawaja Nizamuddin Auliya. On way back to Qadian, he broke journey at Ludhiana where he set the seal of his final

decision on the spot where the Promised Messiah (peace and grace be on him) had accepted the initial commitment pledges.

Bye-Laws of Sadr Anjuman

The Khalifa-tul-Masih II appointed a 3-man committee comprising Sahibzada Mirza Bashir Ahmad, Sayyed Mir Muhammad Ishaq and Mirza Muhammad Shafi to prepare the bye-laws and rules and regulations and articles of the Sadr Anjuman-i-Ahmadiyya. It presented its recommendations in May 1931. The Khalifa-tul Masih II ordered the publication of the bye-laws in May 1936.

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Warning to Ahmadies

The Khalifa-tul-Masih II in a general call to all the Ahmadies warned them to keep a close vigil on the movement of internal and external enemies and remain fully alert in their respective surroundings and take prompt action in exposing hypocrites in particular. He believed that expulsion of such elements from the movement would in no way hurt the community and on the contrary "if you throw out one man, God will bring in return a thousand. The ultimate responsibility for the propagation of the movement lies on me. Why I have no fear? Because I firmly believe that if I expelled one person from the community, God will grant hundreds of individuals in return." He pointed out the traits of a hypocrite. He said, "when a person looks down upon the organization of the movement and openly finds faults and when he is told to refer the matter to the responsible executives and he turns up with the answer that he dare not do so for fear, know then that such a person is a hypocrite." (Alfazl, June 9, 1931).

The Khalifa-tul-Masih's advice to Qazi Ali Muhammad

When Qazi Ali Muhammad was in jail waiting for the outcome of the appeal against his death sentence, preferred by the Ahmadiyya community before the British Privy Council, in London, the Khalifa-tul-Masih II, in a letter addressed to him,

said that (1) it was his firm belief that taking law in one's own hands was not endorsed by the Ahmadiyya Movement and that he should therefore seek forgiveness of God in so far as he committed any breach of the law ; (2) Even if he had committed an error he was sure that he had done so solely for the faith and for the sake of God, he believed that he will have the reward of his sincerity and all that he was to do was totally to lean on God, in prayer, for his merciful protection (3) If the last effort failed, he would be well-advised in setting an example of cheerful resignation to the decision of God "Only recently Bhagat Singh and others were sentenced to death. They refused to appeal for mercy, for, they said, they had done a job for their country and were not going to beg clemency. But without showing any signs of weakness they went to the scaffold. These were a party that had no faith in Allah, the Supreme, nor belief in life after death or good return after death. They cared only for patriotic service and no more. When such is the state of their mind, how excellent should be the attitude of one who believes in God, the Excellent, and has hopes of a new and grand life."

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On the execution of Qazi Muhammad Ali on May 16, 1931, the Khalifa-tul-Masih II said, "We are not bound by the decision of the court. It did its work and according to its judgment it executed him. But we are not bound to believe that its judgment was right. It acted on the basis of its own view-point. It did not know of his truthfulness as we knew. We have seen his truthfulness. He was continually persuaded on many occasians to lie but he did not lose hold of the truth for a moment. And I personally know him he was not a liar and even if five thousand witnesses, leave alone five, were to depose to the contrary, we will treat them as perjurors. Though the court acted in good faith and it did wrong, the truth is that the Qazi did not commit murder. A man was killed, it is true but nobody knows at whose hands."

In the end the Khalifa-tul-Masih II said that the late Qazi gave his life but did not give up truth. "And this is exactly the spirit we want to see in every Ahmadi. It was because of this that I joined his funeral prayers."

40-Year Jubilee of the Movement

In 1931 the Ahmadiyya movement had entered the fifth decade of its life. Forty years ago the Promised Messiah had been called to his office through direct Divine revelation. As it marked a definite stage of advancemenr and in the immeasurable measure of its success, the Khalifa-tul-Masih II regarded it a special occasion of thanks-giving as a great milestone on the road to its future glory. In a sermon on Friday June 15, 193 , he called it a kind of jubilee and an occasion for special rejoicing. He wanted it celeberated through dedication of the entire year to propagation work with such zeal and resolve "that every branch community grows twice its existing strength." He said, "This jubilee will be one to be remembered by the coming generations. Those who come from God, the High, they do not depend on bricks and stone and lime for building their memorials. Instead they establish spiritual life in the world and thus their best commemoration lies in implementing the object they came to serve in the world." Continuing he said if members could make up their mind to say *Tahajjud* (pre-morning) prayer at least on Friday night, he believed the throne-seat of God might be moved "and the wave of atheism sweeping the world currently will stop and irreligiousness and deviation will come to an end and the mercies of Allah, the Great, will start pouring" (Alfazl June 18, 1931).

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Bukhari's Fulminations

Syed Ataullah Shah Bukhari, the Ahrar leader, predicted at a public meeting he addressed in Batala in June 1927, that Ahmadies will lick his boots when he became the Prime Minister of India which he hoped would be freed through the efforts of Mr. Gandhi, the Indian Hindu leader.

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Khalifa-tul-Masih on Rural Indebtedness

The lands in the Punjab, the granary of India. belonged in the most fertile districts to the Muslims who were hardy tillers of soil. But they were heavily indebted to the Hindu money-lenders who charged them high percentage of compound interest counting invariably 13 months for their computing purposes instead of the 12 recognized calender months in a year. Apart from cash returns they grabbed quite a bit of the produce of the land in small quantities, as gifts which never found their way into the ledger. The Muslim peasantry thus faced life as a hard labour with more sweat than sweet in it and their youngmen readily joined the army as the next best career as few could afford high class education needed to quality for posts of profit and responsibility. The Sikhs too were an agriculturist people and shared the lot of the Muslim rural population of the Punjab and adjoining Provinces. At a Zamindar Conference held in Lyallpur June 20 through 21, to consider the plight of the peasantry, a message of Khalifa-tul-Masih II became the subject of genuine praise and serious deliberation as it offered a set of proposals aimed at relieving the rural population of the back-breaking burden of compound-interest so that the tiller of the soil and the small peasant-proprietor may have a chance to breath free and enjoy a better measure of the good things of life which he worked to produce for the money lender to lap up.

A Family Event

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Eleven young children, 7 boys and 4 girls, of the Khalifa-tul-Masih II had by this time studied the Holy Quran and knew it well enough to read it clearly from cover to cover. One of them, Sahibzada Mirza Nasır Ahmad. had committed the Holy Book to memory.

Sayyeda Ummi Nasir arranged a thanks-giving party for women folk. Sayyeda Ummul-Mominin presided over the function which closed with a prayer after a round of sweets.

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